

POONCH AND JAMMU

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man who has retired from active work, his charge for grinding 000
being a percentage of the flour.

Here again in this country are to be seen the fair complexions, 142
the blue and the hazel eyes, the brown or gold-tinted hair. The
men are in the main handsome, they are not as hard-looking as
those of Gilgit; among the youths especially there is a blending
with the rather effeminate young men of the Valley, but they
are essentially men, their stride is long. They are taller than the
others of the State, though not powerfully built, and it is sel-
dom that one sees a fat Poonchi Muslim. Generally their
faces are long, the complexion light brown, the nose large,
aquiline and well shaped; quite frequently the black hair is
wavy. In all they are a good-looking race, and this applies to
both men and women, who even in their old age retain their
good looks, the men then growing beards, and the eyebrows
seeming to extend forward. What is more noticeable is that un- 515
like the peasants and farmers of the Kashmir Valley and Ladakh,
they are not filthy dirty; you can with safety get close to them
and enter their houses.

Those who have known the man of Poonch as a soldier or 181
as a servant—and large numbers migrated to India to work
as such under British officers and residents—will agree that
their foremost quality is reliability and faithfulness; as servants,
if they like you, they will remain all their lives, if not, they
will leave you at once, for theirs is a distinct line drawn between
those they like and dislike. The women are not as bold as the 562 •
women of the Valley; they also go unveiled; their beauty is of a 609
different quality from those sisters over the mountains, who
have a Jewish appearance. Although mostly Muslim, they do
not scamper off round the corner of the house like the women
of Baltistan when they see a stranger about, neither do they
stand and stare at him as do those of Ladakh; they just continue
with their work as though unaware of his presence, while the 609
children run out to look at him, standing at a distance. Unlike
the men of Gilgit who scowl, the man of Poonch will usually
greet one with a friendly grin if not a smile.

From the smooth surface of the hard giant boulders in the 133
Poonch Valley, it is believed that at one time a glacier moved 312
where the river now runs, yet strangely enough on the right of

166 The foreign missionaries have succeeded in converting a number of local
167 inhabitants to Christianity.

178 (5) As regards caste grouping migration has led to a loosening of the
167 tight hold of caste. Narrow prejudices have been swept away. In Gilgit the
[564] disappearance of endogamy in Muslim Shia castes is noticeable.

● [562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 101. Main Results for the State.—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 i.e., 98.2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1.8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance.

N. W. F. PROVINCE.	
1. Hazara.	
PUNJAB PROVINCE.	
1. Gajrat.	
2. Gurdaspur.	
3. Jhalam.	
4. Kangra.	
5. Rawalpindi.	
6. Sialkot.	

The contiguous districts of these two provinces given in the margin contribute nearly 1.3 per cent. of the population, leaving 2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1.5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only .3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a

very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engaged in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over-sea migration.

[Errata: read "overseas"; cf errata sheet, p. 329, category 116 -- Analyst]

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[805] 113. *Accuracy of the Age-return.*—Of all the questions asked for the purpose of filling in the Census Schedules, that pertaining to age is generally attended with dubious results. The ordinary villager who has received practically no education is not only ignorant of his actual age but on account of traditional reticence he would not give away his correct age to any outsider even if he knew it. There is a tendency to declare a higher age than he has actually reached. The timely issue of printed circulars and verbal instructions to the Census agency enjoining upon them the necessity of exercising a strict and careful check on the entries of age column went a long way in securing a reliable return of age but still the mistakes which are inherent to this enquiry may have played their part though to a smaller extent. It is accordingly not possible to assert that the returns of age have reached the ideal accuracy which must needs elude the grasp of many a Census till the percentage of literacy of the rural population is considerably increased and the wholesome effects of widespread education and enlightenment have broken the weakening cords of superstition and traditional reticence of the masses who at present do not fully realise the value of the Census statistics. The principal causes responsible for inaccuracy of the age-return have already received sufficient comment in the previous Census Reports but to enable the reader to correctly appraise the figures it is essential to review them briefly here also.

802 1. An average person shows a special preference for stating his age in numbers which end in zero or which are multiples of 5 and it is rare that he states the intervening numbers unless he is challenged or persistently interrogated. There is a further preference for even over odd numbers.

2. No acute distinction is made in their minds by people in giving the ages of children; and children from two months upto two years or over may be inadvertently clubbed together in the category of 0-1 age-period.

581 3. Amongst the Hindu parents there is a strong proclivity to understate the age of unmarried girls for fear of social obloquy, while on the other hand there is some overstatement in the ages of young boys who are pushed into premature manhood.

4. In middle-life, the understatement is greater in case of males than the females since amidst the former there is a large number of bachelors or widowers who can best promote their object of securing wives by appearing of a younger age while the latter who are generally married do not stand to gain much by the lie.

● 562 5. The tendency so marked amongst the Western women to understate their age, does not find much favour among the Indian women who on account of social restrictions such as *Purdah* system etc., have little chance to move out in society and consequently feel little temptation towards understatement.

888 6. The tendency to materially exaggerate their age amongst the old people is very common in India and any old man after he has crossed eighty is apt to declare himself a centenarian, and it is not unoften that to inspire belief in others he relates old incidents which he proudly states as having occurred and been seen by him when he was a boy.

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562 7. Another element of error is introduced by the fact that the enumerator has to make enquiries from the head of the family who has to answer questions not only for himself but also for dependent residents. He might remember with somewhat exactness the ages of his sons but the ages of women who observe *purdah* can only be roughly declared by him and it should be no surprise if sometimes the error of 5 years or even a decade creeps in.

^x659 The inaccuracies due to the above factors were partly guarded against by previous training of the enumerators and the vigilance of the checking staff, and partly by adjustment effected in the statistics by subjecting the crude figures

CAUSES OF DEFICIENCY OF SEX RATIO

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*162 of females than other divisions, but the existence of only 842 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male births than females and the climate being cold there are greater dangers from chills and exposures to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from them, the absence of such regard in the case of females exposes them to greater risks.

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847 127. *Causes of Deficiency of Sex-ratio.*—(1) *Female Infanticide.*—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Duggar country especially among the Rajputs which accounts for the great dearth of females in that community, there being 754 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no denial of its being considerably on the wane. The measures taken during this decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhandevi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be fast vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 729 to 754.

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854 (2) *Neglect of Female Children.*—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilization while unconscious neglect is still in vogue. This naturally takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. As already shown above this kind of neglect will be found more in Kashmir where exposures and chills to infant daughters are not attended to so promptly as in the case of sons, slightest trouble to whom summons immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the mild winter even with poor clothing and chances of exposure are not so great as in Kashmir.

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582 (3) *Early Marriage.*—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation preventing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which was so common in the Duggar has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

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[165] (4) *Deaths due to Child-births.*—It is a well-known fact that many deaths of females in India take place at the time of child-birth which is due to the unskilful midwifery and septicæmia.

[606] (5) *Hard treatment to Women.*—The young wives are generally subjected to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

• [562] (6) *Hard Work.*—Over work or work under harder conditions coupled with the usual trouble of looking after the family, cooking the meals and doing several other things under unsanitary conditions within the four walls of the house also tells upon the health of women. The *Purdah* system further affects their health adversely.

* [Errata: read "for" cf. errata sheet, p. 329, category 116 -- Analyst]

INFLUENCE OF SOCIAL CONDITIONS AND LOCAL CUSTOMS

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their proportion yet their aggregate proportion for all ages is the best which is due to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatri who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of females children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about girls approaching marriageable ages. 162^x

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shin (984), Brukpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916) while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigration of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brukpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

131. *Influence of Social Conditions and Local Customs.*—The decade has witnessed remarkable improvement in the social customs of various communities due to the spread of education and civilization. The system of early marriage which was so common in both the provinces and especially amongst the Hindus who literally followed the injunctions of their scriptures in celebrating child marriages has now become a thing of the past—thanks to the Rule of the State who out of solicitude for his subjects laid statutory prohibition upon this harmful system and drove out of his realms this most injurious social custom. Although the Arya Samaj and some advanced people even among the orthodox Hindus have made strenuous efforts to popularise widow remarriage yet their efforts have not yet produced the desired beneficent results and the instances of widow marriage amongst the State Hindus are few and far between. The *Purdah* system has during the decade lost much of its intensity. The rural and labouring classes observe very little *Purdah* while the people of the middle classes are now giving greater freedom to their women-folk. The progress amidst the higher circles has been greater and it is now become a fashion for the well-to-do to take their wives with them to the Cinemas or for outing of which the Sundays of the Nishat and Shalimar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instances. A good deal of social reform has taken place amongst the Kashmiri Pandits whose women have discarded the loose and untidy dress of centuries and are seen in up-to-date Indian Sarees. The return of scholars of various communities after training in the foreign countries has imported far more advanced and liberal ideas the permeation of which in their respective communities is everyday liberalising the atmosphere. 178 [582] [587] [562] [177]

2 [Errata: see category 116, p. 329 for corrections -- Analyst]

FEMALE LITERACY

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We may descend from provinces to their components and see which of the districts is marching ahead and which is stagnant or declining in literacy. The marginal statement shows that no district is showing a disinclination towards literacy. The highest increase is revealed by the jagir of Chenani which is followed by the Jagir of Poonch. Amongst districts, Mirpur stands first and is closely followed by the Jammu district. The premier position of Mirpur is probably due to the existence of a large number of traders in the district for whom literacy is a *sine qua non* of existence and well-being while the increase in the case of the Jammu district is due to the inclusion of the figures of the city of Jammu which besides its normal literates was quartering the Government offices when the Census was taken. The Udhampur district has also made a noteworthy advance during the decade. The Kathua district stands at the bottom though 33 per cent. of increase in literacy is not a disappointing fact. The general conclusion to which a bird's eye view of the above figures drives us is that literacy is advancing by leaps and bounds which is a very happy augury for the future as the material and moral progress of a country is interlaced with its educational advance.

254. Literacy and Main Religions.—The table in the margin gives comparative statistics of variation in the main powers of each religion and its progress in literacy. Every religion shows eagerness for advancement in literacy. The Aryas stand first which proclaims the interest taken by this missionary body in the well-being of its followers. The Muslims beat all others in their awakened love of learning. The Jains, pre-eminently traders by profession, have also made a noteworthy advance. The progress of literacy amongst Christians shows what the missions have done for amelioration of the lot of the lower strata of public life in the country. The Buddhists have added only 36 persons to every hundred literate of 1921 which is not to be looked down upon considering the climatic and other difficulties of the isolated Frontier Districts. In all cases literacy has out-stripped growth of population. In the case of the Hindu Brahmanic the strength shows a decline of 4 persons in every hundred of the population while the literates add 56 persons to every hundred which shows that the community is intent on dispelling ignorance from its midst.

255. Female Literacy.—For 114,807 male literates there are only 9,078 female literates in the State which means that for every hundred male literates only 8 female literates are to be found. This is not a very bright state of affairs though comparison with 1921 figures reveals an increase of 127 per cent. in the ranks of literate females. The growth of literacy amongst females is hedged

4 [Errata: read "strength" for "main power"; cf. errata sheet, p. 330, category 116 -- Analyst]

District.	No. of literates in		Percentage of increase.
	1931	1921	
Jammu District ..	28,443	12,824	+106
Kathua ..	5,920	4,447	+ 33
Udhampur ..	10,708	5,801	+102
Rawal ..	4,903	3,292	+ 48
Mirpur ..	12,716	6,155	+107
Chenani Jagir ..	602	200	+201
Poonch ..	9,805	4,342	+131
Baramulla District ..	10,101	6,463	+ 56
Srinagar ..	29,784	21,040	+ 41
Muzaffarabad ..	5,686	3,844	+ 48
Ladakh ..	3,457	2,463	+ 40
Gilgit ..	1,350	958	+ 41
Frontier Illaques ..	499	Not recorded.	

Religion.	Total literate in		Percent- age of increase.	Percent age of increas- in popu- lation.
	1931	1921		
Hindu (Brahmanic) ..	64,615	41,324	+ 56	- 4
" (Arya) ..	4,687	904	+418	+305
Buddhist ..	1,619	1,309	+ 25	+ 3
Jain ..	314	185	+ 70	+ 13
Muslim ..	43,619	24,221	+ 80	+ 13
Sikh ..	6,458	3,858	+ 67	+ 23
Christian ..	563	309	+ 43	+ 39

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round by numerous difficulties. The *Purdah* system is prominent amongst them. It debars the women particularly in the adolescent ages from attending classes. Early marriage is another serious obstacle, for as soon as the girl attains a marriageable age, her nuptial rites have got to be performed which mean a good-bye to her education. The bridegroom's house is not the place from where attendance at a school is possible, for household duties and social customs forbid any such diversion. The *laissez faire* policy in production of children encumbers the newly wedded girl with a child so soon after the marriage that she cannot continue her studies even if she had the inclination and necessary leisure to do so. The children following closely upon the heels of one another provide occupation for her maternal instincts which monopolise her time and energy to the exclusion of everything else. The conservative attitude of the people and their general indifference if not active opposition to the education of females has also to be taken into account. The difficulties in starting girls' schools in rural areas and staffing them efficiently are greater than in the case of boys' schools. All these and several other factors operate against the swift spread of literacy amongst females. The increase registered during the decade is, however, a sign of liberalising of ideas in this respect and shows that old traditions are loosening their hold on the rising generation. His Highness' Government has made the women's education one of its main concerns and maintains a separate Inspectorate for the purpose. The number of schools has risen many fold and the next Census is most likely to show a brighter record.

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256. Variation in Female Literacy by Provinces.—The Jammu Province

Province.	Female literates in		Percentage of increase.
	1901	1921	
Jammu Province ..	6,958	2,706	+157
Kashmir ..	1,941	1,178	+ 68
Frontier Districts (excluding Frontier Ilaka) ..	100	137	+ 33

which is bordered by the Punjab, leading to exchange of migrants and consequently importation of liberal ideas prevailing in British India on the subject of female literacy, shows the highest increase in the literacy of females. The Kashmir Province comes second best while the Frontier Districts record an increase of 33 per cent. only which is obviously due to its compara-

tive lack of contact with the more advanced parts of the country. The increases which are likely to rise higher at future Censuses forebode better times.

257. Variation in Female Literacy by Districts.—A comparison of the

District.	No. of female literates in		Increase or decrease per cent.
	1901	1921	
Jammu District ..	2,880	1,167	+234
Kathua ..	330	96	+213
Udhampur ..	484	123	+218
Ramb ..	297	689	- 83
Mirpur ..	1,377	304	+248
Chamul Jagir ..	36	NIL	—
Poonch ..	623	326	+103
Baramulla District ..	348	217	+ 15
Srinagar ..	1,297	985	+ 88
Hawach ..	465	373	+ 69
Ladakh ..	114	77	+ 48
Gilgit ..	53	89	+ 10
Frontier Ilaka ..	13	Not recorded.	

figures of female literates for 1931 and 1921 gives a sufficient indication of the way the wind is blowing. But for the unfortunate district of Reasi which shows a considerable fall in the figures which is not accountable by any other reason except mistaken enumeration, all districts show an encouraging advance. The district of Kathua takes the lead and is followed by the district of Mirpur. The Jammu district has also an enviable record. All these districts with that of Udhampur have more than trebled the number of their female literates. The Poonch Jagir has doubled them. The other districts have also made notable additions. The district of Gilgit stands at the bottom showing only a 10 per cent. increase. The Baramulla district has also advanced slowly viz., 15 per cent. only. This rate of progress, if maintained, is sure to prove beneficial.

261. Variation in Literacy by Age-groups.—In the age-group 0-10 the number of literates in 1921 was 2,075 whereas the corresponding figure for the group 5-10 on the present occasion is 5,573 i. e., more than double of the previous Census. In the next two age-groups the figures recorded at the 1921 Census were 6,435 and 8,221 while those of the 1931 Census are 10,459 and 17,489 respectively. Thus while the age-group 10-15 has registered an increase of more than 50 per cent., the age-group 15-20 has more than doubled its literates. These two age-groups are regarded as most subject to school influence and as such, the progress registered is commendable. The last age-group '20 and over' shows similarly far better results, having 90,364 literates against 55,497 of 1921. The disparity among sexes is reflected in all age-groups. In the age-group 5-10 the proportion of female literates per 1,000 male literates is 232 which shows that roughly for every 5 boys only 2 girls attend school at that age. Between 10-15 when the girl is probably married away or if not married, is subject to restrictions on her movements outside the house, the proportion decreases to 174 per mille of the literate males. In the next age-group 15-20 when the girl is generally a house-wife and has probably got a child the proportion goes down still further to 104. In 20 and over age-group the proportion falls to 56 per mille. In every age-group there is a steady decline and the climax is reached in the last. Unless the social customs of the people undergo a radical change this process will probably continue repeating itself.

262. Proportion of Female Literates per mille of Male Literates by Age-groups and Religion.—We shall now see whether this is borne out by the various religious communities in their proportions. The table in the margin gives proportion of female literates per mille of male literates in different religious communities inhabiting the State.

Religion.	PROPORTION OF FEMALE LITERATES TO 1,000 MALE LITERATES.			
	Age-group.			
	5-10	10-15	15-20	20 & over.
Hindus ..	262	192	156	86
Aryas ..	476	342	279	163
Jains ..	1,066	677	680	262
Budhist ..	67	32	11	17
Muslims ..	134	104	64	36
Sikhs ..	357	297	231	134
Christian ..	662	667	1,635	879

As will be seen from it the two main religions in the State viz. Hinduism and Islam strictly follow the above order. The Aryas and the Sikhs also move along the same lines. In the case of Jains there is a slight rise in the age-group 15-20 but the fall in the next age-group is disproportionate. The Budhists depart from the routine in the last age-group probably because of the custom prevailing amongst women of turning nuns and taking to monastery life which necessitates acquaintance with letters and as nuns are generally of advanced age, the rise is reasonable. The Christians who represent an exotic religion show a proportion in excess of males in the age-group 15-20 and a very high proportion in the last age-group. The conditions of life in Christian and Indian religious communities are at poles asunder and the high proportion is not consequently to be wondered at. The general conclusion is, therefore, strengthened and not upset by the religious communities.

This table also gives us an interesting picture of the conservatism prevailing in each community with regard to female education. The conservatism of the Budhists is perhaps unreal as facilities for female education in the Frontier Districts are very few. Excluding the Budhists, the Muslims are most averse to giving education to their girls and the Hindus are second to them. The Sikhs send 357 girls to school compared to 1,000 boys of 0-10 age while the Aryas who hold female education and emancipation as one of their cherished objects, send 476 girls to school in that age-group. The Jains beat the rest and have more girls at schools than the boys but their enthusiasm fades in the last age-group. Were it maintained the results would be highly laudable.

263. Literacy by Caste.—Imperial Table XIV contains statistics of literacy for a few selected castes and proportionate figures based on it are given in Subsidiary Table V of this chapter. In all 22 castes have been dealt with. When we look to absolute figures only without reference to the population of each caste the Kashmiri Muslims show the highest number of literates viz. 21,639 and are followed by the Kashmiri Pandits with 18,915 and Brahmans with 13,326 literates.

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The figures against Rajputs (Hindu) 8,127; against Khatri 6,477 and against Muslim Rajputs 4,707 also arrest attention. But absolute figures detached from population of each caste do not give us a proper insight into the measure of literacy prevailing in each caste which the proportionate figures do. The latter reveal quite a different state of affairs. The Khatri take the foremost place in literacy according to proportionate figures. They have 386 literates per 1,000 of their population. The Kashmiri Pandits with 369 literates per mille of the population take the second place. These two communities alone can be treated as somewhat advanced educationally. The rest are still in swaddling clothes. The Hindu Rajputs have 112 literates per mille of their caste population. The literates in remaining castes are below 100 in all cases. The literary Brahman has poor 97 to show while the Sheikh has only 53. The Pathan has 51 and Mangrik 49. The Mughal comes with 32 and is closely followed by the Muslim Rajput with 31. The Kashmiri Muslim comes down to 20 literates per 1,000 of the population while Arains and Baltis have 18 each. The Basith and Hindu Jat have 15 literates each. The Muslim Jat and Shin have 12 each. The Yashkun descends to 10 while Bakarwals and Sansis are on the same footing and have 9 each. The tribal Sansi beats the Hindu Megh and Chamar who have only 8 and 5 literates respectively per mille of their population. Some of the depressed castes amongst Hindus are thus worse off educationally than even the Sansi while in all castes irrespective of the religious fold to which they belong illiteracy is rampant.

If we confine our attention to male literates in each caste the small community of Kashmiri Pandits will be found to be most advanced, having 635 literates with 365 illiterates in a thousand of the population. The Khatri have 552 literates and 448 illiterates in 1,000 of their caste strength. The only other castes in which the number of male literates per mille of the caste strength exceeds even 100 are the Hindu Rajputs and Brahmans who have 185 and 170 literates against 815 and 830 illiterates respectively. The Mangrik has 97 literates and 903 illiterates; the Pathan 80 literates and 920 illiterates, while the Sheikh has 79 literates against 921 illiterates. The remaining castes do not deserve any special notice.

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In female literacy the Khatri alone can be said to be somewhat advanced comparatively speaking. They have 178 literate females in a thousand of their sex. In all other castes females are woefully steeped in illiteracy. The Kashmiri Pandits have 24 literate females, the Sheikh 22 and the Brahmans 21 only. The Rajputs have 16 and the Pathan 13 female literates in 1,000 of their sex. The Basith, the Chamar, the Hindu Jat, the Megh, the Gujjar, the Muslim Jat, the Kashmiri Muslim and the Buddhist Mangrik have one literate only. The Balti, the Bakarwal, the Shin, the Yashkun and the Sansi have none at all. Compared to male literates the number of female literates is insignificant which shows that the castes have so far concentrated their efforts on male education only, relegating the females to household drudgery.

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284. Variation in Caste Population correlated with variation in Literacy

since 1921.—The statement in the margin gives percentage of variation in the strength of each caste during the decade 1921-1931 and similar percentage in the variation of the number of literates in each caste. The community that has evinced the keenest interest in augmenting its ranks of literates is beyond doubt the Kashmiri Muslim. In population they have added only 70 persons to 100 of their strength but in literacy they have more than quadrupled the number. The Muslim Jat has also done fairly well by adding 115 literates to every 100 literates in the brief space of ten years. The nomadic Gujjar has added 99 while the Muslim Rajput 101. The Yashkun though suffering a decline in the population has added to the number of literates by 83 persons per 100. On the whole

Caste.	Percentage of variation in population.	Percentage of variation in literacy.
Hindu—		
Brahman ..	— 13	+ 89.1
Jat ..	— 9.1	+ 16.1
Kashmiri Pandits ..	+ 14.6	+ 31.9
Khatri ..	+ 32.6	+ 45.8
Mugh ..	— 11.2	+ 74.7
Rajput ..	+ 223.6	+ 79.1
Muslim—		
Arain ..	— 12	+ 20.7
Balti ..	— 62.8	+ 17
Gujjar ..	+ 1.2	+ 99
Jat ..	+ 19.9	+ 115.2
Kashmiri ..	+ 69.7	+ 373.4
Mughal ..	— 15	+ 24.8
Pathan ..	— 4.1	+ 38.7
Rajput ..	+ 12.2	+ 100.9
Yashkun ..	— 71.9	+ 38.7
Buddhist—		
Mangrik ..	+ 2.7	+ 20.8